Millennial Star

A Snow Scene in England

No. 1, Vol. 102 Thursday, January 4, 1940

POETRY

MAN'S GREATNESS

Great is the man
Who believes in God,
Avoids temptation,
Obeys the laws of the land,
Has love in his heart,
Sincerity in his soul,
And faith in his work.
He will stand like the golden grain
That stands with filled heads,
Awaiting the harvester.
He will bow his head in humbleness,
With a prayer in his heart,
He will stand,
Clean, pure, and free from all evil,
Prepared to meet his Maker,
Who will say,
"Well done, my humble servant."

—*Gail Mathews*

COWBOYS' GREATNESS

O Lord, I've never lived where churches grow;
I've loved creation better as it stood
That day you finished it, so long ago,
And looked upon your work and called it good.

Just let me live my life as I've begun!
And give me work that's open to the sky;
Make me a partner of the wind and sun,
And I won't ask a life that's soft and high.

Make me as big and open as the plains;
As honest as the horse between my knees;
Clean as the wind that blows behind the rains;
Free as the hawk that circles down the breeze.

Just keep an eye on all that's done and said;
Just right me sometimes when I turn aside;
And guide me on the long, dim trail ahead—
That stretches upward towards the Great Divide.

—Author Unknown to STAR

THE LATTER-DAY SAINTS'

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And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word,—I Kings 18: 21

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THIS WEEK'S COVER

THE picture, taken near Broadwater Down, Tunbridge Wells, on this week's cover, depicts the beauties of the winter season.

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THE First Presidency greets the saints in the British Mission. See page 8.

How may one conquer oneself? See page 2.

When did the early "Christian" Church cease to be ruled by the State? See page 10.

Self-Conquest

By Charles A. Callis

Of the Council of the Twelve

FROM THE IMPROVEMENT ERA

"When the fight begins within himself, a man's worth something—
God stoops over him."

THE Gospel teaches self - denial and forbearance from gratifying one's own wrong desires. Better is it to go to heaven through much self-denial than to wreck a human life in a course of self-indulgence.

The scriptures ring with the call to the repentance that will move men to turn over a new leaf and "put on the new man." In overcoming and conquering besetting and oppressive sinful habits, it is absolutely essential to success that conscientious and daily self-examination be faithfully practiced.

The Saviour is a very present help in time of need, and all men need Him every hour. Applying His word and spirit to their lives, fortified and qualified with faith and repentance, mortals can win effectual purification from sin.

One secret act of self-denial is worth all the flourish of trumpets, high-sounding resolutions, and swelling words in which some people indulge. Wordy resolutions have but little power and meaning behind them. They are much like "clouds without water and wind without rain." Boasting of intended repentance destroys the will to repent. The inward, secret repentance of the heart brings a silent victory over self. The repentance that counts is to "break off thy sins by righteousness."

In order for a man successfully to overcome a bad habit he must have in mind an objective, for example, the improvement and betterment of his mind and body. In this manner he will work harder in the spirit of self-restraint and self-mastery to secure the soul-satisfying benefits that will come to him as he gets sovereign power over himself.

In a large way we are the creators of the characters of the environment in which we live and move. By our day-by-day

life, by the nature of our deeds we reward unto ourselves good or evil. A man's own self is to him the prime cause of many of his miseries or joys.

By persevering in self-mastery a man's power of resistance and self-conquest strengthens and grows from day to day.

The reward of continued and determined self-restraint is masterfully pictured by Shakespeare. Listen to him:

"Confess yourself to heaven;
Repent what's past; avoid what is to come;
Refrain tonight,
And that shall lend a kind of easiness
To the next abstinence; the next more easy;
For use can almost change the stamp of nature,
And either master the devil, or throw him out with wondrous potency."

True repentance means a change of heart involving the thrusting of the whole personality whole-heartedly into the struggle for the freedom that comes from self-command.

The writer knew an elderly man who had to fight oppressive habits that had mastered him for years. Due to spiritual self-neglect he had lost that quietness of conscience which is above all earthly honours.

Voluntarily this brother resolved to renounce the works of the flesh. Into the fabric of his life he wove the teachings of Jesus Christ. These precepts had long lain dormant in this man's life: they had almost faded away.

With the strength that comes from the exercise of moral courage he waged an unceasing battle and his struggles were not in vain.

In the abiding power of the Saviour, sustained by faith, he won a silent but glorious victory over himself. God worked a wonderful change in the heart of this repentant soul who had come to himself. The Lord turned him into another man, a man with new views, new feelings, and revived aspirations. When he died he was loved and admired by many friends who had joyfully beheld him emerge from the conflict, blessed with manliness of soul and crowned with the reward that follows self-conquest.

★

MAMMON

One day a rich but miserly Chassid came to a Rabbi. The Rabbi led him to the window. "Look out there," he said, "and tell me what you see."

"People," answered the rich man.

Then the Rabbi led him to a mirror. "What do you see now?" he asked.

"I see myself," answered the Chassid.

Then the Rabbi said, "Behold, in the window there is glass and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is a little silver added than you cease to see others and see only yourself."—S. Ansky

Are You Living Abundantly?

By Zina Y. C. Brown

FROM THE RELIEF SOCIETY MAGAZINE

Christ came that we might have life and have it more abundantly.

Sister Brown

EVERY man's goal is happiness, and the Golden Rule is the best recipe for happiness ever given to man. This recipe has two ingredients—love and service. Christ told of the first when He gave the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself."

Love is the motivating power that impels us to unselfish service. Service is the way that leads to fulfilment and joy. And again we hear the Master's voice in answer to the query, "Who is greatest among us?" —"He that is servant of all." In His life we have the exemplification of these truths. His great and perfect love was shown by His glorious and selfless service to us, His children, both in His life and in His death.

How can we walk in His steps, we who are mortal? How can we gain that fulness of life and go on to life eternal? Let me tell you a story of one who greatly loved her fellow-men, and whose whole life was dedicated to serving them. From this story may you be given fresh impetus to serve and more perfect faith to accept His decrees.

Come with me into a tiny hamlet beyond the northern borders of the United States. The nearest town and railway are sixty miles distant, the only neighbours a few Northwest Mounted Police and the friendly Redskins. After six months of living in a tent and wagon-box, our pioneer gayly moved into her new three-roomed log cabin. Here, a few months later, her baby was born without attendance of doctor or trained nurse.

Though faced with the characteristic hardships of pioneer life, she did all she could to bring comfort and cheer into the lives of the little band of pioneers who had settled here in response to the call of their leader. She was nurse, doctor and dispenser of medicines as well; few knew she paid for these herself. How many lives she ushered into this world and how many layettes she supplied I know not. Nor do I know how many she helped to prepare for burial after keeping vigil with those bereaved in their time of near despair, supporting them with the buoyancy of her faith.

Did not the weary traveller hitch his horses to the gate post

without need of formal welcome? Here he freely stayed for one or many nights. Some stayed on indefinitely, and many ailing and disheartened were nursed back to health and new hope under her roof.

I have vivid recollections of her selfless services to the youth of the now growing community. The log house soon assumed the dignity of a five-roomed dwelling, all white without and glowing within. The whole place radiated her cheerful personality and its quaint beauty was literally the workmanship of her own hands. Pictures of long summer evenings come flooding back to me: I can see that little cottage as the magnet that drew everyone to her home. The ornate, hanging lamp sends its mellow rays through the wide-open door, and friends are trooping down the path between the wild-rose hedge that borders the dear old-fashioned flower gardens. All are greeted with a glowing smile and warm handclasp. Soon voices rise in sweet old songs. The sweet tones of the old reed organ are blended with happy voices of youth, the prattle of little children, and the low tones of those older grown. Music, readings, and games are interrupted only by the passing of good home-made ice cream and cake. All present contribute to the evening's wholesome fun. The gay laughter and witty repartee give evidence of glad hearts in real accord.

These parties were like talent contests of the present. For latent talent was discovered and encouraged. Out of this talent grew glee clubs, bands, and dramatic groups.

Will anything ever equal in thrills and excitement the "home dramatics"! No unlettered youth ever had a better coach than was she. I can still see her plodding through the snow to attend rehearsals. The first performance saw her house practically stripped of all portable furnishings; the old dining table was piled high with costumes which she had designed and helped to make from gay "nothings." Bands of fleecy cotton marked with charcoal made elegant ermine, and the brass top from the hanging lamp crowned many a stage monarch of that long ago.

A heavenly peace steals into my heart as I recall the cottage and special meetings held in her hallowed parlour. This room served as bedroom, too. The people were seated on the bed, elegant in its silk and wool "log-cabin" cover, and on all the available chairs; even the kitchen wash-bench, covered for such occasions, was used as a seat. The hymns, the "gifts of the spirit" and the words of deep conviction of the Gospel's truth stirred young hearts to the depths. On one such occasion the presence of a Heavenly Choir was felt and gave to us a glimpse of the joy that comes to those who are truly in the Master's service.

How she found time for the love and devotion that she lavished on her own family is still a mystery to me. Her loyal and constant support of her husband in his responsible position, her tender care of him in the home and the honour shown him as the head of that home were never failing.

She heard her children's prayers and tucked them in at night.

Bed-time hour was the story hour; when there was company present, she excused herself that she might not miss this ritual with her own. Marvellous these stories were, with knights in armour riding through them and princesses galore. The tales she spun from her own fertile brain were best loved of all. The latter always left her children armed for doing noble deeds.

The long, cold winters were never dreary, for there were always good books—a bookcase filled with volumes chosen by her for her children and their friends. Even the case was made by her from packing boxes and stained, varnished, and hung with crimson curtains. Her children and their friends sat with her near the parlour stove while she read from Dickens or Alcott or showed them copies of famous paintings. She loved the beautiful in all its forms.

She had a fulness of life. I know that she had. Her humble board was graced by the noble of the earth—the honoured and loved leaders of the Church and many of the great of her adopted country who departed with a changed attitude toward the Church and its people. The humblest were as welcome as the so-called great and were as graciously received.

As her life's pattern wove itself to completion, it was beautiful to see. To the last, her love for all of God's children, both living and dead, filled her days with sweetness and with love returned. I think the angels must have marvelled at the throngs who came to meet her at that Opened Door as she passed to Life Eternal. Greatly blessed in her gift of uniting everyone in the spirit of brotherhood, which is such an important phase of the Gospel of Christ, the humble and the great of two great nations mourned her passing—the passing of a friend. She, unconsciously great, had gained her life by losing it in loving service to mankind.

Her life gives increased courage and faith and is an added proof that circumstances and station are no bar to living abundantly.

Oh, dear mothers, near and far, are we letting escape great opportunities by which we may serve Him? Are our days warped and unlighted by waste of time and lack of vision, or is each day filled with loving service and lofty thoughts? We are living in the "fulness of times," born with an heritage beyond price. We can pay for this only in the coin of love. This increases as it is given and returns a thousand-fold to bless our years.

Let us catch and retain this Christ-like love—that it may fill our hearts now and throughout all our days. We shall then live abundantly.

★

Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is.—Henry Ward Beecher

★

Polishing Apples

By Ezra J. Poulsen

EVERYONE admires the groceryman who polishes his his apples, for bright, clean apples suggest a clean store, an appetizing display of food. Still, if one finds the polished apples to be rotten inside, or possibly merely a top layer used to hide the inferior ones below, the conclusion is quite different. The groceryman is then regarded as a cheat.

The young man in business or politics who studies all the little interests and whims of his boss, and makes himself agreeable to him, usually gets promotions ahead of his fellows, and is frequently referred to contemptuously as an "apple polisher."

Possibly everyone should look into this business of apple polishing a little more closely. If there is both an honest and a dishonest variety, which seems rather certain, it behoves us to make a sharp distinction between the two. It should be remembered that it is quite dishonest to falsely accuse a person as to falsely impress someone. And surely the honest groceryman is not to be condemned for the acts of his unscrupulous competitor.

At heart we are all apple polishers. We like to get on in life, and we are not usually given to impressing others with our worst side, at least not if we know it. The game of apple polishing, therefore, should be learned thoroughly, with special emphasis on making it and keeping it an honest game.

Honest apple polishing aims to bring out genuine worth. It is the light that shines on top of the bushel; the city, on a hill. No one should be ashamed to live on a level which makes his worth known, for without being known the possibilities of successful leadership are denied.

Giving one's best in the performance of every duty is an example of honest apple polishing. Who but the sluggard would want to give less than his best, yet who can deny that the good workman is likely to be slated for promotion?

The groceryman who polishes rotten apples is soon found out, the smirking hypocrite who uses the good offices of friendship to promote his selfish ends is quickly given his proper rating on the scoreboard of life; hence dishonesty turns to defeat its own progenitor. The proper display of the good and serviceable, on the other hand, is a contribution to human welfare.

THURSDAY, JANUARY 4, 1940

EDITORIAL

Greetings

WE send to the saints in all the earth our greetings and blessings.

We call upon the peoples of the world to follow the example and the teachings of Our Lord and Saviour, Jesus Christ.

We invoke upon all in war-ridden countries the spirit of love, forbearance, and forgiveness, for the Master speaking on the Mount declared:

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

We pray the Lord to heal all those who are stricken with disease and not appointed unto death. May He soften the pain of the wounded and bring to them health and strength.

We ask Him to bless all those who are bereft—the lonely orphan, the sorrowing widow, the heart-wrung mother.

May the hungry be fed; the cold, warmed; and the naked, clothed.

May anger and hate pass from the hearts of men, and peace and love be enthroned instead.

May all men who scheme and plot for unholy dominion and power be speedily brought low in the dust of contrite humility and dire abasement.

May He frustrate the designs of the wicked and bring to naught their plottings.

May the spirit of repentance fill the hearts of all men, for none is free from error.

May He soon bring to an end the war now waging; may that day soon come when men shall have paid the price of their avarice, greed, and ambition, and the earth cease to moan and suffer for the iniquities of her children.

May His spirit of peace clothe the earth as with a mantle, that war may not longer find an abiding place thereon.

May He bring to pass the time when "righteousness shall cover the earth as the waters cover the mighty deep," when "every knee shall bow and every tongue confess that Jesus is the Christ."

May there come to every man that walks the earth the testimony that was Martha's. Said Jesus:

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

For Jesus said in the Garden:

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY

United We Stand

In Unity There Is Strength

A HUSBANDMAN who had a quarrelsome family called his sons and bade them lay a bundle of sticks before him. Tying them up into a fagot, he told the lads, one after another, to take it up and break it. They all tried, but in vain. Then, untying the fagot, he gave them the sticks to break one by one. This they did with the greatest of ease. Then said the father, "As long as you remain united, you are a match for all your enemies; but separate, and you are undone."

This story, by Aesop, the Greek fabulist, is as pertinent today as it was when it was written twenty-five hundred years ago. Its moral will live as long as men live and men will live only as long as the moral does not pass away.

Good Leadership Must Be Preceeded By Good Fellowship

FERNANDO Magellan and Christopher Columbus, were they alive today, would tell us that the success of their explorations in the early sixteenth century were directly dependent on the unity of their crews. As with all short-visioned men, the enthusiasm of the common sailor rose and fell with the status quo. Only after great effort on the part of the officers did the men work in harmony and today the world hails those who were courageous and willing and loyal.

A Chain Is No Stronger Than Its Weakest Link

A RIVER in eastern China annually gives cause for great anxiety by breaking its dykes and overflowing its banks. The water, thus released, rushes relentlessly over the land, imperilling the rural population. But the call is sounded, and a million small backs carry a million tiny baskets loaded with dirt and cables made from a million thin blades of fibrous reeds. Engineers direct the filling of the gap and a million peasants conquer the rushing element.

Each Must Do His Duty

IT takes eighteen hundred men to control the *H.M.S. Nelson*. It cannot be manned effectively by less. Each member of the crew has a specific job, based on his qualifications. Although the Admiral is in a more strategic position than the stoker, without every stoker the ship wouldn't and couldn't go full steam ahead. Each nation expects every man to do his duty. Do you think God expects less?

The Latter-day Saints have the greatest responsibility given men. They must battle and subdue the forces of unrighteousness which threaten the world. Each of us is clothed with the armour of truth, and the shield of constant inspiration is ever by our side. May we never draw our sword without cause nor sheath it without honour. May there be no contention in the ranks. The cause of truth will win, but how soon it wins depends upon your effort and mine. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—SAMUEL S. MUSSER

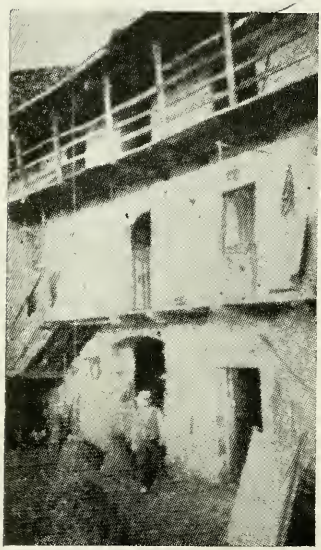
The Protestors Of Christendom

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

VII. THE CHURCH DOMINATES AND "HERESY" ARISES

Peter of Bruys, Henry of Cluny, Arnaldo da Brescia, and Peter Waldo



A "Waldensian" house that formerly was the home of the author's grandfather.

WITH the influence of Hildebrand in the western church there was to begin a long struggle to render the government of the church absolutely independent of the civil power; and then to subject to the spiritual power of the church the temporal power of the state. At first successful, the church was eventually to fail in its desire to dominate the state.

Freed from the interference of the state, the church will also attempt to suppress all opposition and all "heresy" by force (usually) through the state. This and other abuses will meet with much opposition, and will give rise to Protestantism, the later movement of the enlightenment, and to various atheistic movements. Liberty of conscience or freedom of worship will come only after a struggle centuries long; the effort to restore the primitive Gospel by study and thought will be only partly successful; and the purity of the Gospel and the authority of the Priesthood will be restored in the only way they could be restored—by direct revelation.

In order to free the church from the influence of the civil power, the method of electing the popes was changed and an effort was made to prevent civil rulers from influencing the choice of bishops.

The monks of the monastery of Cluny, created in France near Macon in 910, favoured reform. One of their number, Hildebrand, had an exalted idea of the role the pope should play: the pope should be the "universal bishop" and exercise a real sovereignty.

Hildebrand was the son of a peasant of Tuscany (Italy). His uncle had him reared in a large monastery where the uncle was abbot, and latter Hildebrand went to the abbey of Cluny in Burgundy (France) near Macon. Later, for some twenty years, Hildebrand was the advisor of the popes of Rome. It is said that he inspired the Bull of Pope Nicolas II, in 1059, prescribing that henceforth the pope should be elected by the cardinals alone. In 1073, when the papal throne became vacant, the

people cried: "Hildebrand, pope," and the cardinals ratified the choice. Hildebrand became pope as Gregory VII. He said: "I hardly see a few bishops whose elevation to the episcopacy and whose lives are in harmony with the laws of the church." (Malet)

The election of the bishop of Rome (the pope) by the cardinals had no basis in Christian tradition or practice. Perhaps to guard against division (schism), the usage was established two hundred years later of shutting the cardinals up for the duration of the election. However, this did not always secure unity.

Gregory VII (Hildebrand) declared that any priest who would receive a diocese or an abbey from a layman no longer belonged to the church, and he excommunicated "any emperor, king, duke, marquis, count, any power or lay person who would have the presumption to confer the investiture of a bishop or of any ecclesiastical dignity." Henry IV proceeded to nominate two bishops in Italy and to offer the office of abbot of Fulda for sale.

The Pope summoned Henry to respect the pontifical decisions and released his subjects from their oath of allegiance. Henry called a Council at Worms which declared Gregory VII "henceforth a false monk and not pope," condemned "by judgment of our bishops and by ours," and summoned him to resign the papal chair. The question now at issue was: Did the emperor have the right to depose the pope? Or did the pope have the right to depose the emperor and to dispose of crowns?

The pope triumphed at Canossa when Henry came to Italy to ask for absolution; but in 1084, eight years later, Henry drove Gregory from Rome and installed another pope in his place. The quarrel continued after both of them were dead. In 1122, the Concordat of Worms settled the question of investitures: in Italy and in Germany the bishops should be elected by the clergy and the people; they should take possession of their lands with the consent of the emperor who would confer also the investiture.

The universal supremacy of the papacy was just about realized by Innocent III (1198-1216). He ordered Philip Augustus of France to take back his divorced wife; he disposed of the crown of Germany in favour of Otto IV, then took it away from him and gave it to Frederick II; he declared that the crown of England should be taken from John and given to Philip of France, and then gave it back to John who received it as a vassal of the pope. In like manner he disposed of the crowns of Hungary, of Denmark, of Castile, and of Aragon.

Probably aided by the *False Decretals* (about 853) by an unknown author who calls himself "Isidorus Mercator," bishops had their election approved by him and submitted difficult questions to his judgment. "Innocent III, the first among the popes, realized fully the ideal of Gregory VII and could call himself with good right *universal bishop*." (Malet)

Boniface VIII (1294-1303) expressed the doctrines of Gregory VII and of Innocent III thus:

"The Roman Pontiff, the Vicar of the Almighty, commands

kings and kingdoms. There are two swords, the spiritual and the temporal. Both belong to the Church. The one is in the hand of the Pope, the other in the hand of kings; but kings may use it for the Church alone, at the order and with the permission of the Pope. . . . we declare, we say, we decide, we pronounce that, for every human creature, to be subject to the Roman Pontiff is absolutely a condition of salvation." (Malet)

"The eleventh century during which the multitude expected to see the coming of Christ, saw on the contrary the anti-Christ appear in the papacy carried to its 'apogee' in 1074 by Gregory VII. . . . The twelfth century came and a powerful spirit of protest . . . manifested itself in the West and produced in the short space of seventy-five years four improvements which resulted in the separation from the papacy of those who desired to remain Christians according to the gospels and in their union in a constituted body called *the Vaudois*, destined to survive all of the persecutions and to prepare the great Reformation of the sixteenth century. . . ." (Teofilo Gay)

The disorders of the church at Rome and elsewhere, simony and incontinence, and the granting of indulgences, were the prime causes of discontent throughout Europe.

Mourret says of Pope John XII (955-64) that "The unhappy pontiff only resumed in his person the three scourges from which almost everywhere the Church of God suffered at that time: lay inestiture, simony, and incontinence." These abuses met with opposition in the minds of men and laid the foundation of the earliest "heresy" to survive all persecutions until the present day. The task of the *Vaudois* was to restore or preserve purity of apostolic doctrines and practices and to secure liberty of worship.

The origin of the name *Vaudois* is obscure, but Emile Tron believes that the inventor derived it from *Vallis*, "the fortress of the evangelical party of the time, from which the dissenters had gone to Narbonne (France) for the Dispute" with the clergy (1179). The primitive form of the name *Vallens* became later Valdenses. . . . Those to whom the term *Vallenses* was applied came from Toulouse, Lavaur, and the surrounding country (in France). Most, if not all, of them were the disciples of the predecessors of Peter Waldo *(Pierre Valdo):* Peter of Bruys *(Pierre de Bruys)* (1100) and Henry of Cluny *(Henry de Cluny)* (1173). A second group of Vallenses, previous to Peter Waldo, appeared in Lombardy (Italy). They were the disciples of Arnaldo of Brescia and of the *Umiliati* (Humbled) who entered into communication with Waldo as early as 1175. "For a long time they were one of the strongest branches of the Waldensian family, and . . . in 1368 they recalled the fact that 'Valdo was not the founder but the reformer of our order.'" (Gay) A third group of disciples, younger but no less energetic, was formed at Lyons under the influence of Peter Waldo *(Peirre Valdo).*

The origin of these early protestors, the Waldenses, then is to be sought in the work of the dissenters, Peter of Bruys, Henry of Cluny, Arnaldo of Brescia, and Peter Waldo.

(To be continued)

A Way Of Life

By H. George Bickerstaff

London District

THE term "religion" is not self-explanatory. Moreover it is a word which is becoming more and more loosely used, until nowadays to say that a man is "religious" is almost to set him in a caste apart. Also, the word has more than one dictionary application. Let us accept as our guide what is perhaps the most accurate definition of all: Religion—A Way of Life.

Every man has a way of life. Its effect on the soul may be enobling, mediocre or positively degrading; it may be desultory in character or planned with the utmost care. A man may just jog along not realizing that he is forming habits and a character and therefore a way of life; but it is there, and is an inseparable part of him. It is the expression of his personality. It is peculiarly his. It is his religion.

It is the conviction of every sincere member of Christ's church that men's lives are best, fullest, happiest when they are in tune with the will of God. Christ's mission was to teach men to live. "I am come," He said, "that ye might have life and that ye might have it more abundantly." And the lives of His apostles bear eloquent testimony to the practical value of His teachings. To quote Evangeline Booth, former head of the Salvation Army, "Some men reform us; this man (Christ) transforms us." So it was with the apostles. From a motley collection of individuals, in about three years they became a power for good out of all proportion to their numbers. And the record reveals that their personal happiness was immeasurably enhanced by the way of life to which they had become converted.

But comparatively few men have aspired to follow the pattern of the Master, and God in His Wisdom, having put before man the possibilities, has always allowed him to choose his own plan for living. The diverse personalities of past and present are the result, almost every conceivable theory having received abundant attention and trial. No man's characer is all bad, nor is it all good; but a man's religion may be judged by the elements which preponderate.

Some men make gold their god and the acquisition of wealth their sole aim. They worship at this shrine to the extent of employing every waking hour in propounding and executing schemes for increasing their hoard. As with all men, death overtakes them; and one wonders what are their thoughts as they face the inevitable fact that the work of a life-time now avails them nothing. Such men lay up for themselves treasures on earth; their reward is confined to this sphere. For Christ said, "Where your treasure is, there will your heart be also."

Another theory, sometimes linked with that just mentioned, and subscribed to by those who seek a personal advantage

which they do not realize is no substitute for true happiness, is that which deifies the power of force. All followers of this religion are essentially un-Christian in outlook, since the increase of such power in one man must mean a relative decrease of freedom in his fellows. This doctrine finds more active supporters than it would at first seem, but only those few persons are conspicuous who have achieved phenomenal success along these lines. They it is who enthrone this monster for all to see and many to fear. They it is whose names stand out as if written in letters of blood against the black and white type of the annals of history. To pillory such men is not now our purpose. Their names are known as are their deeds. The perpetuation of their creed and its practical exemplification today compel us to acquiesce in Hegel's comment that, "We learn from history that we learn nothing from history." At the back of the mind echoes the Master's statement, used in another connection, but having application in this case. "Verily I say unto you, they have their reward." Those who have taken upon themselves the name of Christ will eschew any unrighteous attempt to gain power and will prefer to live worthily so that they may one day exercise the power to which the Lord has referred in modern revelation, wherein He says, speaking of those who shall be privileged to dwell in His presence, "And He makes them equal in power, and in might, and in dominion."

History sees all. It has observed men with high ideals, noble aspirations, great minds; men who have struggled against bitter opposition that their principles of love and service to humanity should have a practical fulfilment. Sometimes such men have not primarily been prompted by Christian teachings; in one or two cases they have openly decried it. These men we honour for their religions. On the lives of countless and unnamed multitudes who have lived and died, history makes no comment. Too often their religion was resignation.

G. K. Chesterton said, "It is wrong to say Christianity has been tried and failed. Christianity has been found difficult and has not been tried." It is the message of the restored Gospel that this is verily true; that the theories of men have failed to bring universal happiness, for which the only possible formula is obedience to the laws of God.

The responsibility of the individual Latter-day Saint is continually to strive to attain personal righteousness by practising the laws of God. This will not be easy. Opposition does and will come. We must disregard modern and sophistical doctrines which represent Christian beliefs and ideals as worn-out creeds, remembering that "virtue is not so old-fashioned as the idea that it is old-fashioned." This and any other opposition must not deter us. The Master must be our pattern, truth and virtue our shield. For we will be convinced that whereas religion is a way of life, the Gospel of Christ is the way *to* life.

★

God is that character of events to which man must adjust himself in order to attain the greatest good and avoid the greatest ills.—Wieman

One Small Dutch Boy Arrives

By Leone Amott Rose

FROM THE IMPROVEMENT ERA

A SHORT STORY COMPLETE ON THIS PAGE

JUST after the turn of the century, in the early nineteen hundreds, a group of converts was en-route to Utah. There were Swiss, Danes, Dutch, and English, all under the charge of one big brother missionary, who had his difficulties.

It will ever be that no matter how heterogeneous the group, one or two will stand out from the others for something or other, which brings us to Peter.

A wide-eyed, eager boy of thirteen is always interesting, but when he wears trousers much too short, and a "cup and saucer" Dutch hat, his pride and joy, he becomes a specimen. Also, Peter could mutter a little English, which almost caused his downfall. The little girl in the case was blonde and Swiss. She greatly desired a slice of bread and jam.

The train pulled into Buffalo very early in the morning, and Peter understood the conductor to say that they would be there fifteen minutes. He promptly alighted to get the little girl her bread and jam, but when he found the lunch counter it had not yet opened.

The disappointed boy sauntered back to the train, but—what was this? The train was moving! It was going without him! It was gaining speed! Without a second thought, Peter ran after it—he raced, more of his long legs showing below his trousers every minute, and the lovely round hat clutched tightly over both ears. One small Dutch boy raced the overland express train headed for Chicago. The train seemed neither to know nor to care, but the scattered group at the station howled with laughter at the absurd little figure.

From the observation platform a mother, surrounded by sympathetic friends, held out her hands as though to reach through space and help her son—which she did—not physically, but spiritually:

"Dear Father in Heaven, I cannot go without him. Please, I beg you, let the train stop. Dear Father in Heaven, please—"

And the train stopped. It seemed that a thousand eager hands reached down to pull the boy aboard. The mother wept and thanked God.

Up in the engineer's cabin, one big brother missionary mopped his brow. "How can I thank you?" he gratefully asked the man at the controls. The burly fellow reached over and shook his hand.

"If you kin risk yer life climbin' frum a coach to me engine, sure'n I'll stop me train fer yer little lad any old day."

The missionary breathed a prayer: with the Lord's help he'd get this crowd safely to Salt Lake.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

January 1st, 1850:—The British Mission, having increased 10,000 in the preceding 16 months, contained approximately 28,000 saints.

January 1st, 1866:—The first issue of the Juvenile Instructor, Church Sunday School periodical, edited by George Q. Cannon, was published in Salt Lake City, Utah.

January 7th, 1805:—Birth of David Whitmer, one of the three witnesses of the Book of Mormon, near Harrisburg, Pennsylvania.

January 7th, 1827:—Birth in Market Bosworth, near Leicester, of John Jacques, Church hymn writer.

January 7th, 1878:—Elders Daniel W. Jones, Anthony W. Ivins, Wiley C. Jones, Heldman Pratt, and James Z. Stewart, as the first Latter-day Saint missionaries in Mexico, commenced their labours at Cuidad, Juarez.

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From the Mission Field

DOINGS IN THE DISTRICTS

London

On Sunday, December 10th, the Luton Branch Conference, the afternoon session of which was under the direction of Sunday School Superintendent William A. Smith, was held. In the first meeting talks were given by London District President Andre K. Anastasiou, Brother Smith, Sister Iris Simpson, and Deriel Mealins. The evening session was conducted by Branch President William H. Gadd and the principal addresses given by President Anastasiou and James R. Cunningham of the District Presidency on the theme of the conference—Signs of the Second Coming of the Saviour. President Anastasiou and Sister Violet Lee rendered a duet, "I Need Thee Every Hour."

Elder Samuel S. Musser was recently released from his position as South London Branch President, being succeeded by Brother Samuel Hislop.

★

Scottish

A cottage meeting, held in the home of Branch President A. B. McGowan of the Glasgow Branch, on Thursday, December 14th, was attended by Elder Jack H. Adamson of the Mission Office. President McGowan and Elder Adamson spoke on the theme of the evening.

A conjoint Primary and Sunday School Christmas Social was held recently in the Glasgow Branch under the direction of Primary Superintendent Jean White and Sunday School Superintendent Walter Foote. Individual items were presented by the children and sketches were given by the Thornleebank and Town sections of the Primary under the direction of Sister White and Sister I. McDonald, respectively.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bolton:
Corporation
Chambers.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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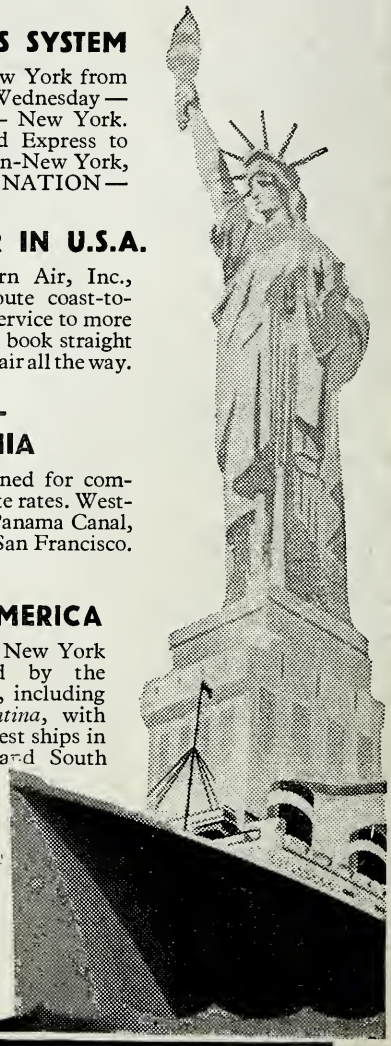

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